The Path that leadeth on, is lighted by one fire—the light of daring, burning in the heart.
—*The Voice of the Silence*

THEOSOPHY

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HUMAN AND PLANETARY EVOLUTION

IT seems inevitable that an element of paradox will enter into the attempt of the Theosophical student to understand the great subject of evolution. In her *Secret Doctrine,* H. P. Blavatsky describes at length the scheme of planetary and racial development, involving the flow of the host of egos from globe to globe, round after round, with successive incarnations in numerous sub-races and branch and family races, each major cycle providing the opportunity for increased knowledge, until, finally, the progressive awakening made possible by the manvantaric experience as a whole is complete. "The Cycles of Matter," it is explained, "will be succeeded by Cycles of Spirituality and a fully developed mind," with the eventual result that "the majority of the future mankind will be composed of glorious Adepts." (*S.D.* II, 446.) The inner senses will unfold concurrently with the refinement of the matter in which we have our being, new levels of awareness becoming possible with each change in the plane of involvement, and as self-knowledge grows, cycle by cycle, the harmonies of social relationships of which men dream will no longer seem utopian, but be realized in daily practice.

That is the formal structure and process of the evolutionary scene. But we are also told that even in very imperfect periods such as the present, heroic individuals aspire to and sometimes attain adeptship. Apparently, the conditions permitting such development are present even now, at a time long before the generality of mankind will reach this level. And while the great mass of

egos is now pursuing the fourth round of evolution, there are nonetheless rare individuals who belong, psychically, mentally and spiritually to higher planes of evolution, so that they are called "Fifth Rounders," since they have arrived at the stage which average humanity will reach in the Fifth Round. As to why this should be, it can be said only that various classes of monads are involved in the great cycle of evolution; that in some cases the egoic history of an individual may be such that he is enabled, by reason of past effort, to learn the lessons of life more quickly than his fellows; and, added to this explanation must be the consideration of the power of a vow, spoken of by Mr. Judge in the *Ocean,* which may lead to a hastening of karmic processes through the precipitating effects of will-born action. Finally, the mystery of human freedom also enters in, which can probably have no explanation beyond an aphoristic comment on the reality seated in the heart of all beings, which is said to be "Supreme as CAUSE, not supreme as effect."

The situation is crudely comparable to a phenomenon often encountered in formal education, when an individual student outstrips all other members of his group or class. He simply has the drive, the inspiration, the ability and determination necessary to extraordinary achievement, while the others do not. The teaching of reincarnation helps us to understand the occasional presence of such exceptional individuals or even geniuses in a class of ordinary students, yet their presence so far in the van of human development still leaves many questions unanswered.

The paradox, then, of which we spoke at the beginning is this: While the common condition of mankind at any given time is to be understood in terms of the evolutionary cycle then proceeding, which establishes the characteristic circumstances and the typical patterns of experience prevailing throughout the cycle, and also sets the limits of average human development, there is within or behind these rules or laws of unfolding possibility, another course or scheme of development, having its own rules and laws, and by means of which individual egos may go beyond the rate of progress that is possible for all the rest. The reality of such special or inner rules is made evident by H.P.B. early in the section, "Primordial Substance and Divine Thought," in her consideration of scientific speculations concerning the "ether." Remarking that the mysterious ether of nineteenth-century science was in fact one of the lower "principles" of Primordial Substance or Akasa, and therefore the

vehicle or *Upadhi* of Divine Thought, she goes on to say that the evolution of thought about ultimate reality—which is termed the "God-Idea,"—is strictly limited by the evolutionary potential of the cycle in which it proceeds. Only through *initiation,* she says, can these limitations imposed by Karma be transcended. (*S.D.* I, 326.)

How is it possible for "initiation" to alter, in the case of rare individuals, the pace and rhythm of a development which is ordered in harmony with the entire cycle of evolution? A hint, perhaps, of how this is lawfully accomplished may be found in a statement by H.P.B. in her article, "Let Every Man Prove His Own Work." There she said:

> The Theosophist who desires to enter upon occultism takes some of nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

Before an attempt to understand what this "new and swifter law of development" may be, it might be well to reach some agreement on what the prevailing law or order is, since that order is now to be left behind by the aspirant to occult knowledge. But what, in any case, is the "development" toward or for?

This last question may be answered by saying that men naturally seek certainty, a solid foundation for their lives. They want to know what is real, what they can depend upon. Science, one could say, acquired its enormous prestige in the modern world by seeming to provide reliable knowledge concerning the realities of at least physical existence. The tendency to regard physical existence as "all there is" is a part of every ordinary human's thought, especially in an age which honors physical achievement and force above nearly everything else, so that this tendency is indeed "in the air," and not to be avoided by any casual rejection. Take for example the tacit acceptance by even students of philosophy that "matter" is the primary reality, and that once we find out all there is to know about matter, we shall have a dependable foundation for turning to other sorts of knowledge. One rarely encounters a modern thinker who is ready to accept the priority of psychological forces over physical forces, or the idea that *intelligence* is more important than the physical ground from which it seems somehow to spring. In short, modern thought is basically physicalist in its assumptions,

in its critical responses, and in its search for theoretical first principles. It follows that even idealistic thinkers agree in believing that whatever the high potentialities of man, the growth that is possible for him is rooted in his *organism*. The idea of an independent, conscious existence, apart from the physical body as we know it, receives almost no serious attention.

These, we may say, are the characteristic limitations of the age, from which, as H.P.B. indicates, there is no intellectual escape save by the unknown and certainly unfamiliar path which Madame Blavatsky has termed "initiation," and of which she has revealed the first steps, at least, in her major work, *The Secret Doctrine*.

In this work, moreover, she gives what might be called the laws of learning from experience which apply in every cycle. Early in the first volume (39-40), she says:

> Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

If this is the general rule, what will the perceptions which may become possible through initiation demand of the aspirant to knowledge? First of all, it seems clear, he must learn to accept that, in any given period, the "knowledge" of that cycle is not the final truth, but at best the "shadow" of some grade of intermediate reality—relating to a stage of appearance that will eventually be transcended, not only by himself but by all other men. This rule of "progressive awakening" can at the outset be only a theory for the student, since, born among the men of his time, and educated by them, he can hardly erase from his memory and habits of mind the complex network of assumptions about the world, nature, matter, and life, which go to make up what is accounted knowledge. Nor can he, at the beginning, acquire the same sort of immediate certainties

about the metaphysical and theoretical truths of occultism that he has enjoyed in the past in relation to material existence, although usually without earning them at first hand, by participating in the accepted beliefs of the age about the nature of things.

For if it be true that whatever reality things possess "must be looked for in them before or after they have passed like a flash through the material world," how can he, who knows how to use only physical organs of perception, replace his confidence in what he has seen with his eyes with a sense of reality found in what he cannot yet see at all?

The student soon realizes that he must give up a great many intellectual securities. The common idea of "matter" is an example. While it is true enough that the serious and thoughtful scientist has seldom claimed to tell us much of anything about the intrinsic nature of matter, and that the new physics has dissolved matter into concentrations of energy, the average person is very much of Dr. Johnson's persuasion when he kicked the cobblestone in the street, to show that a sore toe was good evidence of the "reality" of the matter—that it was out there, that it resisted his kick, and that it was indeed "real," and not something "in the mind," whether the mind of man or of the Deity.

And when a serious study of Theosophy is undertaken, there will be—as is quite natural—the hope that what have been mysteries to the scientists will find a lucid explanation in occult or Theosophical teachings. This may sometimes happen, but more often it is the case that the difficulties experienced by science lie in the misplaced concreteness of scientific formulations and definitions—in the scientific way of thinking about what is to be understood. A rather involved illustration of this problem may be found in the scientific account of the chemical elements, which until recently were regarded as the irreducible building blocks of the universe. But these "primary materials" of nature do not have at all the same role in Theosophy as they had in past scientific theory. Study pursued in *The Secret Doctrine* in the hope of finding discussion of the 93 or 94 elements, somewhat in the terms of scientific definitions, is not especially rewarding. Encountered, instead, are rather difficult passages, including long, recondite quotations from Sir William Crookes, considerations of "Gods, Monads, and Atoms" in a context of metaphysical inquiry, and discussions of matter which make

it seem as though this solid earth of ours is little more than a psychological phenomenon.

Yet if we hold H. P. Blavatsky to be a teacher of occult verity, and one moreover who understands both the possibilities and the blind spots of modern men of the fifth race, there may be value in musing on the method in her approach to this apparently obscure and complex subject. Her primary object, in respect to the occult metaphysics, is to habituate the reader to philosophic modes of thinking. What, for example, if "elements" are not elements at all, but only seem to be? Elements, in our understanding of the term, are the primary constituents or ingredients of matter. They are made up of "atoms," which were once believed to be "uncuttable" units, but are now regarded as themselves made up of sub-atomic entities such as electrons, protons, and other infinitesimal particles which are energically rather than "materially" defined. But the "elements" once had another meaning, and for generations modern thinkers supposed that the ancients who used the word more philosophically were really ignorant men who did not know that earth, air, and water were coarse mixtures of combinations of much more primary substances. H.P.B. observes:

> In all Cosmogonies, "water" plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. (*S.D.* I, 64.)

What is the origin of "matter"? Matter as we know it is the vastly differentiated modification of primordial matter, which at the beginning of a great cycle of manifestation "awakens to the thrill of action under the impulse of Fohat," but is "a cool radiance, colourless, formless, tasteless, and devoid of every quality and aspect." Thus are produced the seven primal "centres of Forces," or atoms, that develop later into the great Cosmic "Elements," now divided into the seventy elements or sub-elements known to science." Then H.P.B. says:

> The four primal natures of the first Dhyan Chohans, are the so-called (for want of better terms) "Akasic," "Ethereal," "Watery," and "Fiery," answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic, Paraoxygenic, Oxy-hydrogenic, and Ozonic,

> or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter. These are both electro-positive and electro-negative. . . . Each of these and many more are probably the missing links of chemistry. They are known by other names in Alchemy and to the Occultists who practise in phenomenal powers. It is by combining and recombining in a certain way (or dissociating) the "Elements" by means of astral fire that the greatest phenomena are produced. (*S.D.* I, 82.)

What H.P.B. is at pains to point out is that the "elements" of the Fourth Round on our globe are by no means the elements of the early stages of the planet's development, while the Elements of the ancients are the abstract principles, the noumena, so to say, from which all the varieties of manifested existence and material are produced. How, asks H.P.B., "can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds?" Each atom, she says, has seven planes of being or existence, and each plane is governed by its own laws. (*S.D.* I, 150.) Meanwhile, our globe is at the bottom of the arc of descent; hence our "matter" exhibits itself in its grossest form, corresponding to our powers of perception. (*S.D.* I, 166.) Consider also the following:

> Nature is never stationary during manvantara, as it is ever *becoming*, not simply *being;* and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of the present humanity. (*S.D.* I, 257.)

Nor can we think of atoms and matter simply as the world of "objective reality," since the form, appearance, and indeed the structure of visible nature are the consequence of cosmic ideation, on the one hand, from the vast resources of universal mind, and, on the other, the result of our organs of perception. As H.P.B. says:

> "Matter" must be regarded as objectivity in its purest abstraction—the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity. (*S.D.* I, 328.)

The question of matter and the elements may become less puzzling and obscure if we reflect on what would happen to our questions and wonderings if, suddenly, we were to find ourselves embodied in organisms of quite different perceptive powers, by means of which all that we experienced was identified by other attributes than physical density and the properties experienced by Dr. Johnson. Suppose we saw everything in terms of color, while hardness and solidity were not concepts containing meaning for us? Suppose the external world were entirely a continuous flow of color tones, without discontinuity, and that "causes" were seen as spontaneous energy centers within these flows, as reflexes of the dynamic action originating at still another level—of, say, thought and feeling? "Elements," if we used the word, would then have a very different significance, and perhaps a truer one, if such a "world picture" were higher on the universal scale of perception than the scene which we presently inhabit.

DISCRIMINATION IN ACTION

Having the fundamental principles, we have to put them into practice by applying them in every way—in our lives and in the work. All this is part of our schooling. There is no set way given us, nor any particular form and method; we have to work it out—and yet all that we do has Their help. We shall do rightly and well in any event, if we are single-hearted in what we do. It is true that we have landmarks here and there to guide us, but to be able to recognize these is also a part of right knowledge. The power of the "initiatory" in right direction has to be developed, and that must be done by exercise. If what we have undertaken leads to adeptship, we have to begin the development of the powers here and now, while clearing up our natures. One process is complementary to the other, if both are carried on.

—ROBERT CROSBIE

THE MAHATMAS AS IDEALS AND FACTS

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof.

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Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas,* whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H.P.B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas,* the power to help was for some reason inhibited. This is the interesting point, and brings up the question, "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefited. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must

give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN

THE HIDDEN SPIRIT

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Warden armed with money-bags and collection boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

—H. P. BLAVATSKY

MEDITATION, CONCENTRATION, WILL

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that anyone could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practiced at a set time, or an occasional one, whether by design or from physiological idiosyncracy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practiced every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves

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as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these, the savage is free from con-

vention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se,* for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in *The Bhagavad-Gita* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

—WILLIAM Q. JUDGE

THE MATRIX OF CHANGE

When we examine some of the causes of the failure of utopias, we must reach the conclusion that many of these causes run deep in the cultural patterns of mankind. No legislative change, no revolution in the form of society, will take away the necessity for the long, slow growth which must prepare men for a new Golden Age. Yet, as wax is rigid when cold, pliable when warm, and flows freely when hot, so, though the spirits and habits of men may seem rigid and frozen, they may become ductile or even liquid, and may take on new forms with surprising rapidity, if they are warmed by a great personality, by great trials, or by great events. Then it is fortunate if a great pattern has been envisoned and is ready for them.

—ARTHUR E. MORGAN

letters • questions • comment

What is "identity" in Theosophical terms? There is much talk, these days, of the "quest for identity."

In *The Ocean of Theosophy,* Mr. Judge wrote:

> . . . as Mind is being evolved more and more as we proceed in our course along the line of race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete. . . . The theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute.

In view of what is said here, and in consideration of the similar observations by Madame Blavatsky in her Five Messages to the American Theosophists, one may think that the "quest for identity" is a part of the great change which may be broadly spoken of as a further incarnation of Manas or mind. For at least a generation, the quest for identity has reflected itself in literature. The psychological novel long ago took the place of the tale of adventure or individual achievement, and the extraordinary spread of the influence of "psychology," in diverse forms, is a notable characteristic of modern times. In his book, *Modern Man in Search of a Soul,* Carl Jung wrote in 1939:

> The rapid and world-wide growth of a "psychological" interest over the last two decades shows unmistakably that modern man has to some extent turned his attention from material things to his own subjective processes. Should we call this mere curiosity? . . . This psychological interest of the present time shows that man expects something from psychic life which he has not received from the outer world: something which our religions, doubtless, ought to contain, but no longer do contain—at least for the modern man.

These, then, are the realities, to be everywhere observed, of the growing interest in "identity." Needless to say, since the present is

an age of transition, conceptions of human identity are in constant flux. It would be interesting to review some of these conceptions, but so many have been offered, from the days of William James to the bleak ideas of the modern Existentialists, that for such a survey volumes would be required. Restricting ourselves, then, to the most basic considerations, there is the statement in *The Secret Doctrine* that the "I am I" consciousness, from which all thought about identity must spring, has its origin in a ray of Universal Mind, focused in the physical basis of man's lower principles. For the embodied soul, deeply involved in the tasks of evolution on this plane, the mind is under the influence of material conditions, with the result that the idea of the self is generated by memory. (*S.D.* I, 292.) It follows that as the soul gains liberation from the bonds of material existence, a deeper realization of the self becomes possible, since memory will no longer be confined to the recollections of the personal man. Meanwhile, intuitions and soul-reminiscences may filter into ordinary human consciousness, giving deep conviction that there is more to human identity than the body and other mortal endowments. Great literature is filled with the record of such "intimations of immortality," as H.P.B. suggests with a quotation from Shakespeare on page 142 of *The Key to Theosophy*.

But except for these intuitive clues from higher planes, our conception of identity results from the plane on which we are acting, and the scope of self-awareness which that plane permits. As H.P.B. puts it (*S.D.* I, 40):

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

By what means is the ego freed from delusions and false conceptions of the Self? Work for Theosophy is said to form the entrance to the Inner Life, and there could be no better treatise on the true idea of our spiritual identity than *The Voice of the Silence*, which is a manual of that life. In it the disciple is counselled: "But within thy body—the shrine of thy sensations—seek in the Impersonal for

the 'Eternal Man'; and having sought him out, look inward: thou art Buddha."

Yet one who has within himself the potentialities of Buddhahood achieves this high realization only through a long course of incarnation and useful action. He must undertake the manvantaric pilgrimage if the mission of the mind-born souls is to be fulfilled. As *The Secret Doctrine* says (Vol. II, 241-42):

> . . . the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the *Manas-Ego*, to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence.

We might say, therefore, that man's sense of being "I," in whatever way it is perceived, arises from the capacity of the higher nature to act through the lower by means of the mind. The *sense* of identification, which is characterized by being "not" something or someone else, arises from thinking of ourselves in terms of our separate vehicles. There are also the many ways in which we perceive ourselves that have to do with specific activities, that is, we see ourselves, not only as "I," or "not he," but as a thing that can be named—a child, a parent, an artist, a man or a woman, a tennis player, a surgeon.

As we become acquainted with each such identity generated by personal memory, we more or less assimilate the activities associated with it, so that the feeling of identity is with the activity itself, which becomes part of our total estimate of the personal "I." But the truly lasting acquisition from embodied existence has another character. Long after one's skill as a tennis player has ceased to be important, the value of certain qualities gained by this competence remains vital—the first-hand knowledge of endurance, conservation of strength, the ability to make judgments in the midst of action. These attainments, the harvest of experience and effort, are assimilated by the mind at a level which lies above acts of a specific nature, and become capable of application in other directions.

But what of those aspects of our experience which we think of

as "failures"? Failures can be regarded as no more than the unlearned lessons of life. From failures one can learn persistence and patience—patience with life-processes and even with ourselves. But why is it often so hard to regard failure in this light? Perhaps one reason is that the action which initiated it was not truly our own in the first place. If it did not originate in a genuine perception of the need to learn or do something *ourselves*—that is, if the activity was merely the acceptance of someone else's conviction that we should learn—how could be make intelligent use of the results? This is especially so if they expose weaknesses. It is not that lessons coming in the form of experiences offered by others are to be scorned, for these may well be the resumption of a prior engagement. But if the manner in which any experience is approached or understood consists, at least in part, of the desires and intentions *we* bring to it, the outcome will surely be different if we want to learn what we can, than if we only desire to please, or to avoid unpleasantness. Therefore, to "identify" with failure is a sickness which comes from a superficial idea of the self—one has yet to perceive that failures, too, conceal aspects of being which may eventually be turned into strengths and joined with the higher nature.

This may be one of the meanings of Buddha's saying in *The Light of Asia*: "Who ruled a king may wander earth in rags, for things done and undone." We tend to understand this reversal of fortune simply as retribution for wrongdoing, because we assume that it is better to be a king than a beggar, but there are other meanings. The greatness of mind and generosity of spirit which we associate with the role of king in the ideal sense, might lead to an incarnation in which a man possesses nothing because he has let go of all desire for anything but further knowledge of the human condition; the king who is king because he is not in the least "possessive," and worthy to be the custodian of the wealth of a nation, could also, in time, choose to become the beggar who "owns" nothing. In other words, to the soul, the lesson may be the same even when its outer coverings are opposite in appearance. Something of this sort is surely involved in learning to "exhaust the experience of every plane"—which, as H.P.B. says, is the process of reaching to final knowledge, or true identity.

FRIENDS OR ENEMIES IN THE FUTURE

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

> Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

The Voice of the Silence, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. Saint Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making this mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

NOTE.—This article was first published by Mr. Judge in the *Path* for January, 1893.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and the kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the ac-

count and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by Saint Paul and *The Voice of the Silence.* For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

—EUSEBIO URBAN

THE SECRET OF NATURE

If we consider what happens in conversation, in reveries, in remorse, in times of passion, in surprises, in the instructions of dreams, wherein often we see ourselves in masquerade—the droll disguises only magnifying and enhancing a real element and forcing it on our distant notice—we shall catch many hints that will broaden and lighten into knowledge of the secret of nature. All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will. The soul is the background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all.

—EMERSON

on the lookout

Issues in Ecology

Writing in *Harper's* for June on the United Nations Conference on the Human Environment, held in Stockholm this summer, Barry Commoner saw little likelihood that the conference would illumine the real issues—originating, he believes, in the social and economic values that direct our decisions. One example he gives is the production of synthetic rubber, a major industry in the United States, and of primary significance in international economy. He argues that the production of natural rubber does not impoverish the environment, since it comes from trees nourished by sunlight, whereas synthetic rubber is produced at great cost to the environment. Made from petroleum or natural gas, it consumes a non-renewable source of energy, and leads to other undesirable consequences.

Changes in Production

The reason why synthetic rubber has outdistanced natural rubber production is not one of economic necessity but of military demand. During World War II, none of the belligerents produced natural rubber domestically, and importing it became virtually impossible. After the war, resuming dependence on foreign sources seemed poor military strategy. The same interests have also discouraged those nations who produce natural rubber from marketing the finished products. In Dr. Commoner's words:

> What such cases tell us is that environmental degradation is not simply the outcome of some general expansive process, growth of population or the demand for goods, but of certain very specific changes in the ways goods are produced, which are themselves governed by powerful economic and political considerations.

Network of Interdependencies

The author generalizes from this that the development of gimmicks to control environmental pollution will not even begin to solve the problems. He continues:

> The earth's thin skin, which is the sole support of human society, comprises a huge network of interdependencies (the

ecosphere) among the marvelous varieties of living things, between each of them and their physical and chemical surroundings, and between man and all the rest. That since all human life and every productive activity depend on the ecosphere, any human action that destroys it is suicidal; and therefore that all human productive activities, and the economic principles that govern them, must obey these ecological imperatives. That the solution of the environmental crisis is not to be found in new kinds of automobile mufflers or in legal constraints on waste emissions but in the radical reorganization of national economies and international commerce along lines that make ecological sense.

The Debt Is Due

The environment can be distorted to serve man's purposes, whatever they are, and even the development of an ecological crisis can be used to obscure the fact that it is directly related to human desires and actions. But eventually, the results themselves disclose the real nature of the problem and compel adjustment, either by intelligent action on the part of man, or, if the problem is ignored, by natural disaster. The author sees indications that this is what is happening now:

> What seems to set environmental issues apart from others is the uncanny way in which, if pressed to their source, they bring sharply into focus the long-standing, unresolved conflicts that trouble the world.
>
> In many crucial ways, the "debt to nature" symbolized by the world's mounting burden of pollutants has temporarily muffled these conflicts. If part of the true cost of running a pulp mill can be met by mortgaging the environmental integrity of Puget Sound, or Lake Baikal, then to that degree can the conflict of the mill workers and operators be minimized. If U.S. Army trucks can be provided with tires made of U.S. synthetic rubber instead of Malaysian natural rubber, to that degree is the true collectivity of the world obscured, and the insanity of war protected from view. The environmental crisis is a signal that we have run out of ecological credit, that it is time to pay the debt to nature or go into bankruptcy. This much is now well known. What is just beginning to become apparent is that the debt cannot be paid in recycled beer cans or in the penance of walking to work; it will need to be paid in the ancient coins of social justice—within nations and among them.

Crisis Brings Choices

Dr. Commoner raises questions for which he has no definite answers, but his analysis suggests that he believes the answers lie in

a philosophical view of nature and man. He concludes:

> The environmental crisis has become the world's most dangerous political issue, as it wrenches back into open view the brutality of racial competition for survival, the incompatibility between the economic goals of entrepreneur and worker, the tragic absurdity of war. The crisis forces us to make long-avoided choices. If ecological sanity demands the sharp curtailment of power consumption, the production of synthetics and built-in obsolescence, where, in society, will the necessary controls be localized? If nations must, on ecological grounds, become more dependent on each other's indigenous goods, how can we avoid the ancient evils of international exploitation?

Function of Myths

In his review of Joseph Campbell's *Myths to Live By* (Los Angeles *Times*, May 23), Robert Kirsch discusses other meanings of "myth" than the familiar one of a fictional explanation of natural phenomena. For example, the underlying structural integrity within which a culture develops is perpetuated in the national consciousness by some form of myth. In this sense there is no culture without its myths, embodying its distinctive perceptions of knowledge. Even so, the word is often used to denote the fictions by which "other people" have lived. Perhaps myths perform the most useful function when they represent transcendental truths. Mr. Kirsch says:

> Campbell calls for the considerable task of sifting fact from fancy, in effect learning a new language of meaning and symbolic significance. ". . . When the symbolic forms in which wisdom-lore has been everywhere embodied are interpreted not as referring primarily to any supposed or even actual historical personages or events, but psychologically—properly, 'spiritually'—as referring to the inward potentials of our species, there then appears through all—no matter of what race or continent, or even what plane of culture—something that can be properly termed a *philosophia perennis*. . . ."

Inadequate Myths

One way of describing our present difficulties might be that the myths upon which we have built our lives have not been rooted in profound psychological realities. Moreover, we are accustomed to think of myths as intellectual formulations that explain without recourse to scientifically verifiable fact. But why might they not also be used to expand and liberate the mind? A *Manas* article (April 19) quotes a review of three lectures by Robert Bellah illustrating this use of the myth:

But the American experience today is not characterized by chaos and moral disorder alone. There has been a loss of spirit as well, a growing sense of enervation and meaninglessness, which is also linked to the devitalization of the myth. Bellah here uses William Blake's categories of single and twofold vision to explain how the myth has been emasculated. Single vision is the culprit, that is, the assumption that all the universe has a single, rational, clearly comprehensible order, and that no element of creation need retain an inscrutable or uncontrollable dimension. Its patron saints are Bacon, Newton, and Locke (and a particularly outrageous modern representative would be Ayn Rand).

Beyond Single Vision

In essence, single vision is what passes today for common sense. . . . A "common sense," "single" vision of the world ignores the inhospitable, unconscious forces that are bound to be lurking in any superficially well-adjusted mentality. Such a posture can be maintained only at the cost of severe emotional and imaginative constrictions. Thus, under these constrictions, the energies of our national myth have been strangled, and Leviathan, so long repressed, rears his ugly head.

In contrast is the second category, that of "twofold vision." It is the way of the man who maintains an openness to all elements of consciousness. He is one who is able to include all wonder and mystery into his life, who is able to see the world and see it as a meaningful whole, meaningful because it is alive. This is the way of myth in its fruitful and creative stage, when it still has its own life in the architectonic imagination. It is the way that leads to a true ordering of impulses without the necessity of repression. Thus, what Bellah calls for today is a "rebirth of twofold vision." We must rediscover the dimension of meaning in our lives if we are to go beyond the only alternatives America seems to offer us today: a life of complacency under repression, or a life of quiet desperation.

Main Street Is Everywhere

This devitalization of the myth seems to be what George H. Douglas considers in an essay on Sinclair Lewis' *Babbitt (Nation,* May 22), a novel published fifty years ago, but still painfully current in its portrayal of the dissipation of individuality in a society that praises it while rewarding conformity. Mr. Douglas comments:

The great issue that tormented Lewis is still with us, even though we no longer think of the small-town Rotarian as being a spiritual center of gravity in our society, even though Babbitt's manners and morals are no longer important enough to get under our skin. Prestige and respectability have moved to big gov-

ernment, to the techno-structure of the large corporations, to the research universities—away from Zenith or Gopher Prairie. But there is no reason to think that Babbitt has not shifted with the times, no reason to doubt that he appears in new clothing in these newer institutions, and continues his struggle to find some fresh air and freedom in them.

Rigidity the Rule

> And there is no reason to believe that the stultification of desire, the standardization of manners, morals and ideas is a product of the small town alone. Or that "businessmen" have a monopoly on it. Our society, our major institutions, because of their very largeness and complexity, always involve a certain rigidity of action, require a certain amount of uniformity and conformity of behavior . . . But it is part of the tragedy of our modern life that even the lofty professions have about them in our society a certain inflexibility that we cannot easily escape. We become locked into these pursuits, we adopt the respectable habits of thought that go with them, and we break out of them only at our peril. The professor just as easily as a small-town real estate dealer binds himself into a set of conventions from which there is no easy release.

Myths Nurture Imagination

It is of course stretching the meaning of "myth" to apply it to the habits of thought which the *Nation* writer sees as so confining, and extending into the present from the days of Sinclair Lewis' *Babbitt*, but this sort of analysis does show what happens to community and cultural life when it is entirely lacking in philosophical foundations, and when the energies of men are turned exclusively to acquisitive pursuits. The vacuum in the psychic and intellectual side of existence becomes filled with small, personal considerations, and material objectives are exaggerated to a ridiculous extent, so that the cutting satire of the novelist leads only to contempt and isolation among the intelligentsia, who develop their own forms of Babbittry, as Mr. Douglas indicates.

It is hardly remarkable, then, that perceptive writers such as Joseph Campbell, and before him Carl Jung and Ernest Cassirer, have been pointing for years to the vital importance in human life of the great myths, and of their manifold meanings. William Blake sensed this need for multiple meanings in his conception of fourfold vision, and Bellah shows how Blake anticipated the modern criticism of mechanistic science with his condemnation of Newton's "single vision." In her discussions of myth, H. P. Blavatsky showed

that while the great myths may have reference to some historical happening, they also embody metaphysical meanings and contain great psychological truths.

Key to Cosmogony

In *The Secret Doctrine* (I, 341), she wrote:

> The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science—having survived even the great Flood that submerged the ante-diluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.
>
> Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.

Blight of Mechanistic Language

Reviewing Paul Goodman's *Speaking and Language* in the *Nation* for April 3, Robert Meridith focuses attention on the complexity of human thinking. Goodman suspects the current practice of subjecting language to scientific terms of being but a form of technological arrogance. He points out that codifying language in a system of basic formulas could reduce verbal communication to a deadly uniformity from which the thinking processes themselves would certainly not escape. As Goodman puts it: "Cultural anthropology, Basic languages, scientific linguistics, communications engineering, and the Theory of Communications . . . usually treat human communication as far more mechanical than it is; they are technological in an antihumanistic sense. They suit State and corporate policy too well. . . ."

Preservative Influences

Goodman believes that the colloquial, spontaneous, and artistic elements in speech are effective antidotes to this tendency. These influences preserve the vitality of genuine thought and feeling by a

humanistic mode of expression. The reviewer uses Goodman's conviction that good language comes from good relationships to amplify this idea:

> Not a code, but variations (of style, rhythm, tone, feeling, syntax and vocabulary) make "meaning in the situation, which is all the meaning there is." Ambiguity is tolerable, spontaneity is possible, and disinterestedness is desirable. The language is good because institutions are good. The sub-languages of communities enrich experience instead of "depoverishing" it. The categorical and the concrete complement each other. The rigidities of format are relaxed. The *avant-garde* dissolves, no longer needed. Language is describable as authentic, various, modifying, novel, uniquely appropriate, concrete, inventive, immediate, feelingful and imaginative.

An Inherent Capacity

Goodman is not so much opposed to the construction of a simplified grammar common to all languages as he is to the abuses it might give rise to in an unregenerated society. On the other hand, Noam Chomsky's approach to the problem of why all normal children early develop the facility with the structural patterns of their native language that enables them to create new sentences they have not heard before suggests that an open-ended concept of language may be conceived at still another level. In his recent biography of Noam Chomsky (Viking), John Lyons discusses Chomsky's view that language does not fit the behavioristic model. He points out that although the striking similarities in structure of all human languages may be explained in part by the similarities apparent in the physical world, by the similar functions performed by all languages, and by the use of the same physiological mechanisms, many of the universal features of language are not adequately accounted for by these facts. The only conceivable explanation, according to Chomsky, is that men are born with the ability to express themselves in language that is distinctly human.

Child's Creative Ability

Lyons continues:

> All the evidence available suggests that children are not born with a predisposition to learn any one language rather than any other. We may therefore assume that all children, regardless of race and parentage, are born with the same ability for learning languages; and, in normal circumstances, children will grow up as what we call "native speakers" of that language which they hear spoken in the community in which they are born and

spend their early years. But how does the child manage to develop that creative command of his native language which enables him to produce and understand sentences he has never heard before? Chomsky maintains that it is only by assuming that the child is born with a knowledge of the highly restrictive principles of universal grammar, and the predisposition to make use of them in analyzing the utterances he hears about him, that we can make any sense of the process of language learning.

Platonic Idea

Empiricist theories of language learning cannot bridge the gap between the relatively small number of utterances (many of them full of errors, distortions, and hesitations) which the child hears about him and his ability to construct for himself on the basis of this scanty and imperfect data, in a relatively short time, the grammatical rules of the language. It is the child's inborn knowledge of the universal principles governing the structure of human language that supplies the deficiency in the empiricist account of language acquisition. These principles are part of what we call the "mind," being represented in some way, no doubt, in the structure or mode of operation of the brain, and may be compared with the "innate ideas" of Descartes and the rationalist tradition going back to Plato.

It seems clear that both these men recognize that language represents not only verbal communication, but also the multiple facets of what Theosophists think of as the lower mind, including its relative ability to assimilate something of the higher mind. Both seem to be trying to come to terms with the duality of Manas—Goodman through his concern for the undefined, represented by the spontaneity of artistic expression and humanistic endeavor, and Chomsky in his conviction that mathematical principles can be used in a way which will foster, and not codify, the springs of creative expression.

Duality of Mind

H.P.B. in her article "Dialogues Between the Two Editors," discusses the duality of the mind in incarnation. She first establishes the fact that the word "double," applied to the astral body, has multiple meanings, and that it is with the awakening of Atma, about the seventh year of life, that the newly incarnated ego assumes "the responsibility attaching to a conscious sentient being." Then she says:

The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the

Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

A "Habit of Thinking"

Thus the influence of higher mind is present from the first and its hallmark, so to speak, is the developing sense of responsibility. But, she says further, the habit of thinking in the higher mind is developed only with "a firm determination and through much self-sacrifice." The possibility however, is an ever-present one:

> Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science.

Metal Fatigue?

The sudden disaster of a burst steam pipe, which on April 3 took the lives of seven people in New York, and attributed by the Mayor to "metal fatigue," recalls a report noted in Lookout many years ago (THEOSOPHY 17:183-84). Two scientists were quoted as saying that a fact long familiar to metal workers was now becoming evident to scientists. Briefly stated:

> It is that certain batches of cast iron, special steels, or alloys, prove to be of better quality than others of the same chemical and physical composition. If re-melted, the batch will show the same nature. For want of a better term this is called "heredity"; it remains unexplained by science.

Hidden Causes

Metal fatigue is technically explained as a consequence of fluc-

tuating stress, resulting in a dislocation of molecular structure, brit tleness being one of the practical effects. But any prediction c metal fatigue, from a scientific point of view, would of necessit be based upon experience, and the laws of fatigue would have statistical foundation. It is desirable to be able to anticipate th effective life of metals used in critical functions, such as airplan wings, but the empirical data on which predictions are based coul hardly include mysterious causes such as those which might deter mine the bad "heredity" of a batch of metal. Perhaps something c this sort entered into the casting of the pipe which exploded wit such lethal results. It may some day be recognized that the attitude of human beings have an influence on even such things as buildin materials. If the feelings of a cook can affect not only the taste bu the nutritive value of what he prepares, it is reasonable to thin that human thought and emotion become ingredients of every hu man construction. While it may be difficult to track or trace suc lines of causation, happenings of this sort are at least generally com prehensible in the light of the teaching of Karma.

Imprint of Motive

Would instruction in "Karma" give us precise knowledge of wh that steampipe exploded, killing seven people by the violent re lease of live steam contained at a pressure of 155 pounds per squar inch? Perhaps not. But knowledge of Karma would have an extra ordinary effect on countless human decisions, since it would b recognized that nothing comes from blind chance, but that every thing that happens flows, in its effect on our lives, from causes w have set in motion. A great deal of the collective energy of men' lives is today going into the fabrication of the tools and weapon of destruction. Can we imagine that nature, and the very stuff c the matter which is the agency for carrying out these intentions will fail to bear the imprint of the motive involved? Or that th impulse to destruction will not return to find us out? From thi point of view, the bursting of a steampipe would be seen as evidenc of the workings of a law we might but have not yet chosen to un derstand.